

destroyer is necessarily a *Hinayana* foe-destroyer, whereas whoever is a foe-destroyer is not necessarily a *Hinayana* foe-destroyer. For example, a Bodhisattva on the path of accumulation, who previously attained self-liberation, is a foe-destroyer but not an abider in the result of foe-destroyer. He is a foe-destroyer because he has irrevocably eliminated afflictive obstructions but he is not an abider in the result of foe-destroyer because he is not a Hinayanist. He is not a Hinayanist because he is a Mahayanist.

Foe-destroyers are thus called because they have destroyed or eliminated the foe of afflictive obstructions.

Hence, foe-destroyers are Aryas who have irrevocably eliminated both intellectually acquired and innate afflictive obstructions.

Abiders in the result of foe-destroyer can be classified into two types:

- 1) Abiders in the result of foe-destroyer who are Gradual Eliminators
- 2) Abiders in the result of foe-destroyer who are Simultaneous Eliminators

1) Abiders in the result of foe-destroyer who are Gradual Eliminators

Abiders in the result of foe-destroyer who are Gradual Eliminators (*spang bya rim gyis pa'i dgra bcom 'bras gnas*) and *abiders in the result of foe-destroyer who were preceded by the achievement of stream-enterer* are equivalent.

They are characterized by being Hinayana foe-destroyers who have eliminated the mundane innate afflictions of the Desire Realm and their supramundane counterparts sequentially.

Abiders in the result of foe-destroyer who are Gradual Eliminators are Gradual Attainers, Leapers who temporarily eliminated the sixth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing, or Leapers who temporarily eliminated the ninth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing.

2) Abiders in the result of foe-destroyer who are Simultaneous Eliminators

Abiders in the result of foe-destroyer who are Simultaneous Eliminators (*spang bya cig car ba'i dgra bcom 'bras gnas*) and *abiders in the result of foe-destroyers who are preceded by the achievement of being stream-enterers who are Simultaneous Eliminators* are equivalent.

They are characterized by being Hinayana foe-destroyers who have eliminated the mundane innate afflictions of the Desire Realm and their supramundane counterparts simultaneously.

Lama Tsongkhapa explains in his **Golden Rosary** that most Simultaneous Eliminators attain the result of foe-destroyer during the same life in which they newly attained the path of seeing, possibly even at the time of death of that life. But if they are not able to achieve self-liberation during that life they make strong prayers to be born in conducive conditions in the Desire Realm. Then in their next life, if they encounter a Dharma teacher they will attain the hearer Nirvana. If they do not encounter a Dharma teacher they will enter the solitary realizer path and attain the solitary realizer Nirvana.

From the perspective of eliminating obstructions, abiders in the result of foe-destroyer can also be classified into:

- 1) Foe-destroyers who are completely freed from merely the afflictive component by wisdom
- 2) Foe-destroyer who are completely freed from both components by meditative stabilization

1) Foe-destroyers who are completely freed from merely the afflicted component by wisdom

Foe-destroyers who are completely freed from merely the afflictive component by wisdom (*shes rab kyis nyon mongs rkyang pa'i cha las rnam par grol ba'i dgra bcom pa*) and *abiders in the result of foe-destroyer who are Simultaneous Eliminators* are equivalent.

They are completely freed from merely the afflictive component by wisdom because by relying only on the wisdom that directly realizes emptiness they completely eliminated the afflictive component, that is, afflictive obstructions, without also eliminating 'obstructions to a meditative absorption'.

In general, there are two types of obstructions foe-destroyers may have eliminated: (1) afflictive obstructions (*nyon mongs pa'i sgrib ba*) and (2) obstructions to a meditative absorption (*snyoms 'jug gi sgrib ba*). Since obstructions are either obstructions to liberation or omniscience, obstructions to a

meditative absorption are not actual obstructions but merely called 'obstructions'. They constitute mental factors that obstruct a meditator from cultivating a meditative absorption. Examples for obstructions to a meditative absorption are subtle mental excitement and mental sinking that pertain to the Desire Realm in the continuum of a foe-destroyer who is a Simultaneous Eliminator. Hence, since abiders in the result of foe-destroyers have not attained any of the meditative absorptions they are only free from afflictive obstructions but not from obstructions to a meditative absorption.

2) Foe-destroyers who are completely freed from both components by meditative stabilization
Foe-destroyers who are completely freed from both components by meditative stabilization (*ting nge 'dzin gyis nyis ka'i cha las nram par grol ba'i dgra bcom pa*) and abiders in the result of foe-destroyer who are Gradual Eliminators are equivalent.

They are completely freed from both components by meditative stabilization because by relying on meditative stabilization they completely eliminated both (the component of) afflictive obstructions and (the component of) obstructions to a meditative absorption. They eliminated obstructions to a meditative absorption because they eliminated the obstructions to the first meditative absorption, the first concentration. They eliminated the obstructions to the first concentration, because they attained the first concentration.

From the perspective of mental faculties, abiders in the result of foe-destroyer can be classified into six types:

- 1) Those who bear the feature of degeneration
- 2) Those who bear the feature of killing themselves
- 3) Those who bear the feature of subsequent protection
- 4) Those who bear the feature of not shifting from that state
- 5) Those who bear the feature of being worthy of achievement
- 6) Those who are unmoving

The first five types are foe-destroyers of weak mental faculty whereas the sixth is of sharp mental faculty. All six experience a special kind of mental and physical happiness which is the result of having attained meditative absorptions. But, in particular the first five types differ with regard to whether that happiness may degenerate or not.

1) Those who bear the feature of degeneration

Those who bear the feature of degeneration (*yongs su nyams pa'i chos can*) are foe-destroyers whose special kind of mental and physical happiness (which is the result of mental absorptions) degenerates irrespective of whether they are distracted by the five sense objects or not.

2) Those who bear the feature of killing themselves

Those who bear the feature of killing themselves (*bdag gsod pa'i chos can*) are foe-destroyers whose special kind of mental and physical happiness (which is the result of mental absorptions) degenerates if they do not pass onto Nirvana without remainder, but does not degenerate if they do.

3) Those who bear the feature of subsequent protection

Those who bear the feature of subsequent protection (*rjes su bsrung ba'i chos can*) are foe-destroyers whose special kind of mental and physical happiness (which is the result of mental absorptions) degenerates if they do not greatly protect their mind from distraction by the five sense objects, but does not degenerate if they do.

4) Those who bear the feature of not leaving that state

Those who bear the feature of not leaving from that state (*gnas pa las mi bskyod pa'i chos can*) are foe-destroyers whose special kind of mental and physical happiness (which is the result of mental absorptions) does not degenerate irrespective of whether they protect their mind or not. However, they are unable to change into foe-destroyers of sharp mental faculty.

5) Those who bear the feature of being worthy of achievement

Those who bear the feature of being worthy of achievement (*rtogs pa'i 'os su gyur pa'i chos can*) are